SOME COMMENTS ON THE PRECEDING PAPER

In view of the new join I feel that there can be little further doubt about the diagnosis of the word da-mo-ko-ro: this is surely the title of a functionary. Two questions now arise:

1) What was his relative status? The following points weigh with me. (a) In On 300 the title alone serves to identify: he appears to be THE da-mo-ko-ro. (b) In Jo 438 he ranks in gold status with te-po-se-u, and the amount is higher than for most ko-re-te-re and also for the du-ma. (c) In view of the linkages te-po-se-u + da-mo-ko-ro, te-po-se-u + *85-ke-wa I find it difficult not to identify these with *85-ke-wa da-mo-ko-ro, who appears in the famous Ta tablet. Note also the cluster in An 192, where a-pi-a-ro is another name which recurs in On 300, while du-ni-jo du-ma would fit the broken entry On 300.6, likewise preceding da-mo-ko-ro, as he does *85-ke-wa on An 192. One gets the impression that *85-ke-wa is a person of considerable importance and possibly the sole holder of the position of da-mo-ko-ro.

2) What were his functions? Here the data are scanty. At Knossos he appears in connexion with (the delivery of?) one pig, which is not a large sum of information. At Pylos he is the recipient of *154 (for which the meaning skin is far from established). He is also concerned with (the delivery of?) gold. Negatively, the da-mo-ko-ro, like the pa₅-si-re-u, is not among those required to provide ka-ko na-wi-jo (Jn 829). Finally, we have the evidence of the title itself. If the first element is da-mo- (and this is difficult to resist), then this would suggest that his functions had something to do with the damos or damoi. Tentatively, I would sum up by saying that the available evidence suggests that the da-mo-ko-ro is a high official on the secular side with damos connexions.

All the rest is speculation. But in fact there are few Greek verbal roots satisfying the syllables -ko-ro which combine satisfactorily with damos to yield a plausible official title. In the last resort such
things boil down to personal judgement, and to me the root of κέλωμι seems least improbable: Damoklos. If he was the palace official concerned with relations with the damoi in the tributary places, one wonders what his chain of command was.

It is worth noting that PY Cn 608 mentions o-pi-da-mi-jo in connexion with small numbers of si-a₂-ro at each of the nine places.

May I demur, in conclusion, to the statement (note 10) that the diagnosis of da-mo-ko-ro as an official title rules out my translation of te-ke as 'buried'? This is not so: *85-ke-wa the da-mo-ko-ro is no less mortal than *85-ke-wa Damoklos. What the new join has done is simply to re-open the other possibility of translating te-ke as 'appointed'. But the serious practical improbabilities stressed in Interpretation (and previously) remain. I still find it difficult to imagine a grand feast of investiture where the dining accommodation was 10 tables, 5 chairs, and 19 footstools, while the food was cooking in the 'useless tripod with the legs burnt away'. And what of the swords, etc.?

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